

Repatriation of the seven strands of beads, nine pipestone pipes, two pipe tampers, and one eagle bone whistle to the Santee Sioux Tribe may begin after that date if no additional claimants come forward. Repatriation of the two pipestone pipes, six pipe bags, four rattles, one eagle bone whistles, and one webbed shield to the Cheyenne River Sioux Tribe, Rosebud Sioux Tribe, Standing Rock Sioux Tribe, and Oglala Sioux Tribe may begin after that date if no additional claimants come forward.

The National Park Service is not responsible for the determinations within this notice.

Dated: February 26, 1997.

Francis P. McManamon,  
*Departmental Consulting Archeologist,  
Manager, Archeology and Ethnography  
Program.*

[FR Doc. 97-5212 Filed 3-3-97; 8:45 am]

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**Notice of Inventory Completion for  
Native American Human Remains  
From Mummy Island Cave, AK, in the  
Possession of the University of Alaska  
Museum, Fairbanks, AK**

**AGENCY:** National Park Service

**ACTION:** Notice

Notice is hereby given in accordance with provisions of the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3003(d), of the completion of an inventory of human remains in the possession of the University of Alaska Museum, Fairbanks, AK.

A detailed assessment of the human remains was made by University of Alaska Museum professional staff in consultation with representatives of the Chugach Heritage Foundation on behalf of the Native Village of Eyak.

In 1964, human remains representing one individual were recovered from a cave on Mummy Island located at the mouth of Orca Inlet near Cordova, AK. There is no further information in the museum's records regarding the collection of this individual. The human remains were donated by Bobby Benson and given to Dr. Ivar Skarland of the Anthropology Department at the University of Alaska, Fairbanks. No known individual was identified. No associated funerary objects are present.

Historical documents and archeological evidence indicate the caves on Mummy Island are traditional burial areas of the Native Village of Eyak based on manner of interment and associated funerary objects. Oral tradition presented by the representatives of the Chugach Heritage

Foundation also states Mummy Island is a traditional burial area.

Based on the above mentioned information, officials of the University of Alaska Museum have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of one individual of Native American ancestry. Officials of the University of Alaska Museum have also determined that, pursuant to 25 U.S.C. 3001 (2), there is a relationship of shared group identity which can be reasonably traced between these Native American human remains and the Chugach Heritage Foundation on behalf of the Native Village of Eyak.

This notice has been sent to officials of the Chugach Heritage Foundation and the Native Village of Eyak.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains should contact Gary Selinger, Special Projects Manager, University of Alaska Museum, 907 Yukon Drive, Fairbanks, AK 99775-1200; telephone: (907) 474-6117, before April 3, 1997. Repatriation of the human remains to the Chugach Heritage Foundation on behalf of the Native Village of Eyak may begin after that date if no additional claimants come forward.

Dated: February 24, 1997.

Francis P. McManamon,  
*Departmental Consulting Archeologist,  
Manager, Archeology and Ethnography  
Program.*

[FR Doc. 97-5214 Filed 3-3-97; 8:45 am]

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**Notice of Inventory Completion for  
Native American Human Remains  
From the Area of Teller, AK, in the  
Possession of the University of Alaska  
Museum, Fairbanks, AK**

**AGENCY:** National Park Service

**ACTION:** Notice

Notice is hereby given in accordance with provisions of the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3003 (d), of the completion of an inventory of human remains from the area of Teller, AK, in the possession of University of Alaska Museum, Fairbanks, AK.

A detailed assessment of the human remains was made by University of Alaska Museum professional staff in consultation with representatives of the Native Village of Teller and the Bering Straits Foundation.

At an unknown date, human remains representing three individuals were recovered from unknown sites in the Teller, AK area by unknown

individual(s). The human remains were donated to the Anthropology Department at the University of Alaska, Fairbanks, and accessioned by the University Museum in 1993. No known individuals were identified. No associated funerary objects are present.

Archeological and ethnographic evidence indicates the general region of Teller, AK, shows a continuity of cultural occupation from around 900 A.D. to the present. Oral history presented by representatives of the Native Village of Teller supports this cultural continuity between this region and the present-day Native Village of Teller. Oral history evidence provided by Teller elders says that this area was used for Teller burials.

Based on the above mentioned information, officials of the University of Alaska Museum have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of three individuals of Native American ancestry. Officials of the University of Alaska Museum have also determined that, pursuant to 25 U.S.C. 3001 (2), there is a relationship of shared group identity which can be reasonably traced between these Native American human remains and the Native Village of Teller.

This notice has been sent to officials of the Native Village of Teller and the Bering Straits Foundation.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains should contact Gary Selinger, Special Projects Manager, University of Alaska Museum, 907 Yukon Drive, Fairbanks, AK 99775-1200; telephone: (907) 474-6117, before April 3, 1997. Repatriation of the human remains to the Native Village of Teller may begin after that date if no additional claimants come forward.

Dated: February 24, 1997.

Francis P. McManamon,  
*Departmental Consulting Archeologist,  
Manager, Archeology and Ethnography  
Program.*

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**DEPARTMENT OF JUSTICE**

**Civil Rights Division**

**Office of Special Counsel for  
Immigration Related Unfair  
Employment Practices; Immigration  
Related Employment Discrimination  
Public Education Grants**

**AGENCY:** Office of Special Counsel for  
Immigration Related Unfair